Socialist Influence in [illegible]

[illegible] Between [illegible] a City [illegible] Municipal [illegible] and the American [illegible] Most "[illegible]" [illegible]

The Chicago Record-Herald recently printed an illuminating article by their special correspondent, Wm. E. Curtis, describing the municipal activities of the Socialist city of Duesseldorf, Germany. As is usual with writers for the daily press, Mr. Curtis carefully conceals the fact that the city government of Duesseldorf is in the hands of Socialists. In his opening paragraph he says: "Although Duesseldorf dates back to the year [illegible] it has the reputation of being the most modern and progressive city in Germany, always excepting Berlin, which has that busiest [illegible], the German Kaiser, pushing it along." The fact is that Berlin is controlled by Socialists as completely as the Prussian despotism will permit a city to govern itself, and the attempt to make it appear that its municipal progress is due to the push of the Kaiser is a [illegible] [illegible]. Aside from this, however, the article [illegible]

[illegible]

and [illegible] government is [illegible].

The following descriptive paragraphs are taken from Mr. Curtis' article:

"Duesseldorf might easily have been as unattractive as Cincinnati, and it might have had as rotten a government as Pittsburg or San Francisco. It is not a fashionable residence city, like Dresden, Munich and Hanover. Its population is composed largely of [illegible] and other wage-earners, while their employers reside in convenient suburbs. [illegible] by these conditions, and by the [illegible] of what are called the 'working classes,' the [illegible] municipal administrations during the last quarter of a century have made it almost as beautiful as Washington, have provided the people with the very best possible services of water, light, sewers, pavements, parks, transportation facilities, police, fire departments, schools, art galleries, museums, [illegible] promenades, model tenements and everything else [illegible] that is [illegible] [illegible]. The [illegible] [illegible]

[illegible] a City [illegible] [illegible] of this [illegible] [illegible] money [illegible] of working people [illegible] of the [illegible] to the [illegible] will average about [illegible] ten years.

"The deposits in the [illegible] banks [illegible] loans made by the [illegible] [illegible] or [illegible] [illegible] [illegible]

"The street railways [illegible] of between [illegible] [illegible]

[illegible]

[illegible] they are earning their own [illegible]

[illegible] goes on to complain of the public [illegible] Dusseldorf, which he says is larger [illegible] of any American city, being $28,500,- [illegible] nearly $100 for every man, woman and [illegible] in the city, and, consequently, "taxes are [illegible] that American property owners would [illegible] to pay them. Only a little more than [illegible] cent of the improvements have been paid from the current revenues."

[illegible] that great cities in this country [illegible] to issue bonds to meet current expenses, [illegible] "only" might have been left out of [illegible] foregoing sentence with good grace. And [illegible] not be supposed that German property [illegible] are any more willing to be taxed than [illegible], but the working class are in con- [illegible] of Dusseldorf and the wealthy class can't [illegible] themselves. They must pay their taxes or [illegible] out; and the fact that Dusseldorf is a [illegible] growing city shows that it is still pos- [illegible] business there in spite of high taxes; [illegible] when the working class take charge of [illegible] municipalities the wealthy class will [illegible] their taxes here.

[illegible] the tax question, Mr. Curtis goes [illegible]:

[illegible] will average 10 per cent of the gross [illegible] and incomes of business men and [illegible] holders. A man owning houses and [illegible] $100,000, which bring him an income [illegible], will be assessed $500 a year direct [illegible] without reference to gas, electric light, [illegible] insurance, repairs and other extras. Cor- [illegible] are assessed in similar manner, and I [illegible] that there is very little complaint. [illegible] generally admit that the rich are paying [illegible] share of the cost of the improvements [illegible] have made Dusseldorf a model city, [illegible] the revenues are honestly and impartially [illegible] for the general welfare. It is the al- [illegible] unanimous opinion that the $28,000,000 [illegible] by the municipal debt was well in- [illegible] and that it is bringing a steady rev- [illegible] the city in the satisfaction of those who [illegible] the benefits, and by attracting educated [illegible] progressive workingmen as well as capital- [illegible] to make Dusseldorf their home and place of business."

As Socialists come more and more into pow- [illegible] and begin to carry forward their program [illegible] interests of the working class, we may [illegible] a great howl over the increase in the [illegible] bonded debt. That will be the last ditch [illegible] defenders of capitalism. But the bonded [illegible] of a Socialist city like Dusseldorf repre- [illegible] an actual investment on behalf of the [illegible], not merely the extent of political graft, [illegible] the burden of its gradual liquidation is [illegible] where it belongs—upon those who are [illegible] wealth by exploiting the workers. [illegible] great cities of America have immense [illegible] debts with comparatively little in the [illegible] of public enterprises or improvements, and [illegible] merely enable a class of idlers to live [illegible] expense of the city by means of direct [illegible] or the interest on their bonds. As cities [illegible] out into what is called "municipal trad- [illegible]" the income from these publicly owned en- [illegible], which formerly went to the private [illegible], can be used partly to cancel the public [illegible] and partly be turned back to the workers [illegible] shape of higher wages. Thus the mu- [illegible] gradually frees itself from debt and [illegible] about the Socialist condition in which [illegible] worker gets the full value of his labor.

King George's suit for libel against Edward [illegible] marks a new era in kingly honor and [illegible]. Not so very long ago it was con- [illegible] unnecessary for a king to bind himself [illegible] laws of honor and decency which were ap- [illegible] to his subjects; to take the trouble to [illegible] aspersion on his character would have [illegible] a work of supererogation; and for the [illegible] of the mightiest empire on the globe [illegible] his honor and reputation in open [illegible] like a plain citizen would have been un- [illegible]. It was the immorality of King Man- [illegible] proved the occasion of losing his [illegible]. We have reached the place where civ- [illegible] will no longer tolerate an impure [illegible] Socialists, who [illegible] [illegible]

Socialism in the Bible

By Rev. [illegible]

Part First

The Genesis of Socialism Or Socialism in the Book of Genesis

FOURTH PAPER

Socialism and the Family

The significance of sex is so deep that no one can understand the sweeping currents of human life in general, much less the essence of the Socialist movement and of the Kingdom of God, without a fair understanding of the meaning and a devout appreciation of the sacredness and power of sex.

I. **Sex relations were foreordained of God.** "It is not good for the man to be alone; I will make him a helpmeet for him." Gen. 2, 18.

The divine purity and honor of sex-desire were fully recognized by the ancient Hebrews. The very organs of sex were held sacred as the symbols of Creative Power and of Consecration to God, and upon them were sworn their most solemn vows. Gen. 24:2-9; Gen. 47:29.

Nowhere in all nature is the amazing foreknowledge and purposes of God more clearly traced than in the evolution of sex, ages before there were any sex organs or sex desires in the bodies of any form of life. But the sex germs were there, both male and female, in a single individual, and though the manner of multiplying then was by simple division and later by budding (both among plants and animals), these germs revealed their difference of character. The male germs were lean, hungry, aggressive; the female germs were surrounded by nutritive substance, less active, more receptive and peaceful. The difference between the father and mother, the fighter and the nurse, the conqueror and the home-maker, the self-seeker and the server, the getter and the giver, were forshadowed in the first germs of life. Individualism and Socialism even then began the struggle which can never end until the two forces are properly blended in personal characters, in the home, in the full-blown co-operative commonwealth, and in the final heaven.

And the God of all life was thus working out the mystery of sex development for uncounted generations before the sexes separated into individual males and females, and for ages afterward, before the actual union of the sexes occurred. Sex-desire was divinely developed long before sex-intercourse was possible. But we must refer you to books of science for the marvelous story of the evolution of sex-life from the eozoon up through fish and reptiles to birds and mammals, where true family life first appears. We need but notice here that the maleness of man—the hunger, the loneliness, the longing, the strong desire—was ordained of God for the noblest purposes, approved of and provided for in the Divine plan.

No man or woman who is true to their nature need blush or fear to look up naked into the face of God. The longing of their hearts is born of Him.

II. **Sex love is the foundation of co-operation.**

The mighty desire for union between the male and female was manifest long before such union was physiologically possible, and that desire was used to develop the sex organs to their present state among all mammals. And that strong desire forged the chains that eventually bound the male and female together in the bonds of mutual need and mutual love until they learned to stay together as a family [illegible]

[illegible] alone, and thus co-operation [illegible] prevailing means of life in the [illegible] existence among both birds and [illegible] their mutual need of and [illegible] each other sprung their common [illegible] tory and progress. And in [illegible] ily life prevailed over [illegible] tions the tribes and nations [illegible] in the scale of being and achievement [illegible]

"Therefore shall a man leave his [illegible] mother and shall cleave unto his [illegible] they two shall be one flesh." Gen. 2 [illegible]

They shall be one flesh, not [illegible] blessed mystery of conjugal love, [illegible] them one in heart—each dearer [illegible] than himself; but one flesh in the [illegible] fruit of their union, which crowns [illegible] the divine joy and honor of [illegible] binds them together forever in a [illegible] of both; and one flesh through the [illegible] istry by which life-long love [illegible] forms the very texture of their [illegible] and souls into a common pattern. [illegible] are faithful to each other [illegible] more in sympathy, in similitude, [illegible] haps at last in eternal union [illegible]

While instances of polygamy and [illegible] of unbridled lust are frankly recorded [illegible] Bible, the ideal of monogamy [illegible] with the ages until the influence of [illegible] upon his followers made the marriage [illegible] a symbol of the holy union between the [illegible] soul and God Himself.

Upon the sinful practice of "free love" [illegible] God of nature has written His [illegible] curses in the forms of diseases, [illegible] horrible, which never come to the [illegible] monogamous people, and in [illegible] and shame unspeakable. And all the [illegible] modern scientific learning drives [illegible] men and women from selfish, [illegible] "free-love" to the better way of [illegible] life and child-blessed home.

The foundations of both Socialism and Religion are laid in family love. As [illegible] kindled of God irresistibly drew the male and female together and made them work and fight together for their common life, their common home and their common family, so this sex-kinship grew and ripened into tribes and nations and races, giving rise to the ideal of world-wide brotherhood and one [illegible] Father, and will inevitably drive us to [illegible] the family idea of co-operation for the [illegible] of life, thus laying upon the strong [illegible] the burdens of the weak and ignorant. [illegible] human relation and ideal most precious [illegible] on earth and heaven is wrapped up in [illegible] principle. It leads through Socialism to [illegible] lasting love in realms beyond this life.

It is a scientific fact that the family, [illegible] individual, is the social unit; therefore, [illegible] archy and "free-love" are unscientific and injurious.

Socialism necessarily implies a [illegible] home, for only so may the sex-rights of the majority of men and women be [illegible] against the would-be monopoly of [illegible] whose ravages and monopoly would [illegible] impoverish others. The equal rights of [illegible] and women under "free-love" could no [illegible] be protected in sex-matters than [illegible] economic rights can now be [illegible] "free competition." "Free-love" and "free competition" are the devil's richest and [illegible] some jokes.

"The green-eyed monster, Jealousy, [illegible] fire, is one of humanity's best friends [illegible] properly used—and he will see to it [illegible] more that "free-lovers" of both [illegible] out of decent society, as [illegible] able to protect themselves from [illegible] pressure that now drives many of [illegible] the brothel or to mercenary [illegible] would vastly prefer true love [illegible] own.

True love cannot [illegible] [illegible]

[illegible]

[illegible] husband and wife [illegible] wholly revealed, each to each—and happy alone are they who in that state of complete mutual self-revelation are "not ashamed."

But this rules the free-lovers and brothel visitors out of Eden; for they are always ashamed to let their lovers or husbands or wives know their real lives. When their vile hypocrisy is torn away they cringe and lie and slink to cover. Their nakedness is disgusting even to themselves—unspeakably so to their lawful mates, and to society at large.

Deception inevitably breeds shame and misery.

The Short Story

PAGES FROM A WAITER'S DIARY

By Charles S. Elwood, Chicago

July 16, 19—.

It was very quiet at Streamside. Seldom was it otherwise at this hour. The much-exploited amusement park, with its "canopy of leaves," had only been opened for half an hour. Later there would be a humming multitude of noises. Just now one unacquainted with the place would fancy he heard a band. To me the sound was soothing, though the selection of tunes was scarcely new. I had heard those very ones every day for weeks. I knew, without looking up, that off under the trees the merry-go-round, at least, was apparently proving profitable. Anyway, it was running. I started to tell myself that it was like Tennyson's brook, but its own mechanical music wafted my thought into the past.

It seemed ages since I had defied the well-to-do uncle with whom I then lived and left Mornburg—sleepy, grumpy Mornburg—for the great, grimy city and its School of Arts. Yet it was barely six months. And was I a student still? No, far from it! I had been accounted a great artist at Mornburg. In fact, my famous "Gibson" copies had been my "open sesame" to its social life. Three months of study, I had felt sure, would be ample to qualify me as a first class illustrator of books. I had had sufficient funds to carry me that far. Thus my exit from the village.

When I had been in the school a week I—awoke. What a false prophet was Mornburg! My work—my much-prized work—was well-nigh valueless. I was close to tears, but I didn't give up. I worked hard—O, so hard!—until the term was ended. I had no time even for friendships. Perhaps if I had, this story would never have been written, and I, Roland Spalding, might have cherished all my old ideals to the end. Who knows? Alas, why hadn't I made friends? I needed them—I had always needed them, but my uncle's itinerant habits and made them impossible before. And now my time had long been past, and I had left school a failure and—penniless. Ah, my young friends, beware the charms of your "Gibson" pictures! You need more. Be sure you can draw something real and forsake the almost useless copying of lines or you may be what I——

"Hey, you beer slinger, clean this table. Don't be so ——— lazy!"

That's what I am—a beer carrier. We serve ice cream and soft drinks, but nearly everybody orders beer. Do you wonder that I don't make intimates of the other waiters? Yet other things they say most freely would [illegible]

[illegible]

[illegible] chocolate ice cream [illegible] sweetness [illegible] words I had heard so often. I [illegible] know how it was, but they sounded different. I forgot to look at her friends just then. A refined and happy face, blessed with an adorable smile, and a dainty figure clad in the poor but neat black gown which so became her were all-satisfying, without any additions. It's a wonder I remembered the order, but I did. "Three beers and"—"a choc'late ice cream, sir."

Whilst securing the order I was in a flutter of excitement at the thought of merely seeing her again. I little imagined the painful surprise that was in store for me. I quite forgot that I hadn't seen her companions—that I had merely noticed that they were there.

Coming back, I noticed the other girl, and everything started to go black. I recovered myself just in time. With her was a well-dressed but coarse-featured chap I had never seen before. But the other man, faultlessly attired, was a young attorney of none too good reputation who hailed from Mornburg. And the worst of it was, he knew me. I saw it in his eyes.

The combination of circumstances was too much. Yet the worst was to come.

"Here, waiter, here's a dollar." And the lawyer tossed me one. I did not attempt to catch it, and it fell to the ground. I let it lay. My teeth were clenched, and I was breathing very hard. The dark-eyed miss—they called her Orma—looked to me with astonishment. I turned away and rushed off to a shaded spot. I couldn't stand any more.

My head was in a whirl. My ideals were [illegible] shattered. How could such a girl be anything but refined and virtuous? She certainly looked as though she were. Yet the girl she was with—what was she? I had seen her at the park almost every evening. I had seen her, moreover, scrape up acquaintances with young men who visited the park merely that they might "give her a good time." She had even tried to make friends with me; she was only one of quite a few who had. Why, I can't imagine. Sometimes my longings for feminine company was so great that I felt [illegible] tempted to be friends with them. And now this girl had come. The temptation to [illegible] with her, if I had the chance, was overwhelming. Perhaps I could lead her to be as refined and sweet as she seemed. Orma [illegible] a delightful name. I hated to be seen with the other girl, but who would know if I [illegible] company with them? And who in the [illegible] city would doubt their refinement? My acquaintances were so few that, in the great city, they would never meet me with my new friends. And here was no village gossip which, [illegible] though it often is, still proves a [illegible] to dangerous friendships, even though those friendships are conceived in honor. But [illegible] as I thought, I realized that I was trying to deceive myself. And as I realized this there came to my mind a vision of my mother. It was only a vision—she had died when I was [illegible]. "Lead us not into temptation," I murmured. She had taught me that. She had [illegible].

[illegible] party left their table, Orma with them. [illegible] memory of her appearance, at least, [illegible] as an ideal. I think I felt both heavy-hearted and elated, if that be possible. Perhaps you know what I mean.

The rest of the evening passed rapidly. As midnight drew closer the patronage grew less [illegible]. Our supper was served. I had a [illegible] appetite and felt determined to feed myself well. There was no telling what I might have to live on when the park season was over.

I had just finished my last mouthful when I felt a light touch on my shoulder. The others had gone, and I was left to lock up. Startled, I turned, and my heart gave a great bound. [illegible], looking very sweet and good, but [illegible] as well, gazed at me earnestly with [illegible] dark eyes I couldn't help loving. [illegible] seemed to satisfy her. Why had [illegible]

[illegible]

[illegible] like that—who seemed to stay at Mornburg store, where we work. [illegible] ble. "Oh, I see them coming! Can't you help me out some side entrance and take me to my car?"

Now, put yourself in my place and just ask yourself if you'd rejoice. Then perhaps you can understand how happy I was to think my mother had won. Of course, I believed her.

"Come," I said.

I offered her my arm and she took it as gracefully as the best lady in the land. But, then, you know, without my telling you, that "she was the sweetest little girl in all the world."

We passed the dancing pavilion where a few couples were still dancing in that outlandish style so peculiar to summer parks, the girl's arm held high in the air by her partner.

"Oh, how funny!" cried Orma.

How delightfully she could say such a little sentence!

We hurried out of the employes' entrance to the street. As we stood waiting for the car Cora and the two men passed us. We were in the shadow, but I felt the Mornburg man's eyes on me. I heard him stop for a moment, but he finally passed on. I was glad he did. I hated to be compelled to injure even one I despised. I did feel like "scrapping," though, I confess.

I hurried Miss Orma onto the first car going down town and she thanked me very warmly. Evidently she thought I was going another way. But I didn't feel safe in allowing her to ride home alone. Therefore, I occupied a seat at her side. I was going the same way, so I told her—and I was, for the occasion.

Before that ride was over—and that was too soon—we were very good friends. At least we ought to have been, for Miss Orma had learned of my whole struggle. She seemed so interested that I had all I could do to keep from asking her then and there to be Mrs. Spalding. I had forgotten all about the eight dollars a week and—the dollar and a half in tips.

We talked of Cora, too. Her story was interesting, though squalid. Her mother was dead. Her father had married again and gone away. So Cora roomed by herself in a district poor and dirty. The big department store paid only five dollars a week for work like hers. Orma said many got even less and were just as much alone. She had to live where she did. For there was food to buy and pretty dresses, too; the foreman at the store "fired" girls who didn't look healthy and dress well. Her father couldn't help her—didn't even write her (he didn't know how). Anyway, he was supporting his wife on "nine per" himself. Cora hadn't been at school very much; reading was too difficult to interest her. Clothes, food, room rent—these took every cent. The other girls had a way of gaining pleasures. Poor Cora in her loneliness no doubt yearned for "good times." 'Twas only natural. She struggled against it for awhile. But she wasn't strong-willed. How could she have been? So she followed in the footsteps of the others. It had been the same with them. Orma and I figured it all out, and we thought more kindly of Cora after that. Happy Orma! She, at least, had parents and a home.

Yes, the story was lengthy, but it's a long ride out past Polk and Halsted. She lived near there. For her parents are humble Greeks and her name was Orma Speros. Please don't worry about that "was."

"But, tell me," I said, as we stood before her parents' little flat; "tell me why you trusted me."

"Oh, someway, I believed in your face," she replied. "And your refusal of that dollar made me think. How can I ever reward you for your kindness?"

And she placed both her little hands in mine. I was tempted to kiss them both passionately, but I didn't. I only answered. And in answering I asked much.

"By allowing a poor beer carrier to call."

"But I am only a [illegible]." Her laugh was [illegible].

[illegible]

[illegible]

"Good night, Mr. [illegible]."

Of course, I [illegible] a little early.

[illegible]

Someone says I ought to [illegible] the whole story. Someone's [illegible] Roland Spalding.

Perhaps you know where it is.

She says: "Why don't you [illegible] stories? Then folks [illegible] live here in this little house [illegible] be ours—here among hills and [illegible] and winding streets—still in the [illegible] its noise and grimness just like a [illegible]."

Diaries usually end when [illegible] to be happy. Yet perhaps I [illegible] selfish about my happiness. [illegible] not happy yet. Think of poor Cora [illegible] tell you how that "beer-carrier" [illegible]. That was because my first two [illegible] back.

The third time they came back [illegible] to Orma and told her to keep them [illegible] they were failures.

One day when I called she [illegible] breathless with excitement.

"Look, Rollie, look!" she cried, [illegible] narrow slip of pink paper.

It was a check for five hundred [illegible] the serial rights to my first story. [illegible] was another paper—a letter from a [illegible] publisher offering to publish the [illegible] royalty basis. I had never dared [illegible] lishers who ranked so high, but [illegible] had done it.

I took her in my arms and kissed [illegible] dark eyes glowing, she returned the [illegible] interest. I shouldn't have told this, but [illegible] to have my revenge. And I believe [illegible] of eyes were just a little wet, too.

Of course, we were married.

And today is Christmas. [illegible] and the trees are bare. [illegible] among hills [illegible] by the glowing fire, our [illegible] with coziness and comfort. [illegible] quite popular, you see, and I [illegible]. They are not likely to yield a [illegible] some day we'll have our [illegible]. We've spent some time on the [illegible] and we're not setting up our [illegible].

Beyond the Longwood boulevard, [illegible] the railroad and below us, live Orma's [illegible]. Ashamed of them? Not a bit of it! [illegible] were good enough to bring me Orma.

Satisfied, dearest?

SOCIALISM AGAINST [illegible]

By J. T. [illegible]

Socialism as I understand it does [illegible] that I shall subscribe to any [illegible] that I shall be Atheist, Deist or [illegible] brand of socialism requires that I be [illegible] just and true to home [illegible] doesn't go.

Socialism stands first, last and [illegible] the present home as we know it, for [illegible] religion as the individual is disposed.

Second. For the abolition of the [illegible] slavery, substituting therefor the [illegible] monwealth, owned and controlled by [illegible] each receiving compensation [illegible] services rendered. Or in other words [illegible] stands for co-operative [illegible] and management of all means of [illegible] distribution and I add [illegible].

Socialism would abolish the labor [illegible] the wife and child compete with [illegible] ther for a job that the [illegible].

Socialism stands for home [illegible] demand the full product of [illegible] every one, thereby enabling the [illegible] home, the wife presiding over [illegible] school, and not in the mines and [illegible] their young lives being [illegible] to satisfy Mammon's [illegible].

I would apply the knife [illegible] freelovism.

The speaker that would [illegible] discussion of socialism [illegible] body politic and [illegible].

Freelovers and [illegible] vermin spewed up by the [illegible] rotten state and [illegible] in their natural [illegible].

[illegible]

[illegible] (Chicago).

[illegible] where it is possible [illegible] Socialist or Labor organization [illegible] the Socialist Party does not lack men to fill its [illegible] positions without leaving them in possession of a few men until they grow [illegible] and [illegible] that they own the party.

The present members of the N. E. C. were not elected because the party members knew [illegible] merely because they were familiar with their names through their writings. A good writer is sometimes a poor official.

[illegible] honors and responsibilities be passed around. We need no "officials for life," no [illegible] bureaucracy. The Socialist Party has no more capable men than some now on the N. E. C., but it has plenty just as good. Give them a chance.

It is much better for the party to have more frequent official changes; because incoming officials will keenly scrutinize affairs, report delinquencies and strive to improve the record. And a shorter term will tend to prevent the formation of cliques and [illegible].

If your local favors the Hallettsville amendment, send notice to National headquarters.

TO ABOLISH N. E. C.

(Reprinted from National Bulletin of Jan. 21)

The Coffeyville, Kansas, Socialist local offers an amendment to the National Constitution of the Socialist Party as follows:

MOTION. "That the National Executive Committee of the Socialist Party [illegible]

COMMENT. "We fail to see where the National Executive Committee is worth the price we have to pay to maintain the same. National Secretary's report for December, 1910, shows that the last meeting of said Committee cost the party [illegible] with Comrade Hunter absent. If he had been there it would have cost the party at least [illegible] for one meeting.

"We also consider no member's opinion [illegible] worth [illegible] to the party. The dues are too hard [illegible] to pay to a few so much for two and one-half [illegible] days' service.

"The National Committee with the help of the National Secretary can handle the business of the party through correspondence except in cases of [illegible] when a special committee can be selected (as is the case at present).

"Yours fraternally,

"(Signed) E. W. LATCHEM, Rec. Sec."

Any Socialist locals wishing to second the above motion should write their decision to J. Mahlon Barnes, National Secretary, 180 Washington St., Chicago.

The city of Chicago will spend [illegible] this year, according to the figures in the annual budget, which is approximately [illegible] more than the city's estimated revenues for the year. Where the increase is to come from [illegible] The people have already voted [illegible]

SURVIVAL OF THE FITTEST

[illegible]

E. F. [illegible]

From Just Across [illegible]

[illegible]

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
Rev. W. A. Ward, 3452 Giles Ave., St. Louis
GENERAL TREASURER
Harvey P. Moyer, 5408 Drexel Ave., Chicago
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

FELLOWSHIP APPLICATION

ARTICLE I.
Name.

The name of this organization shall be the Christian Socialist Fellowship.

ARTICLE II.
Objects.

Realizing that the social message of Jesus applied to this age of machine production means Socialism, we declare the objects of our Fellowship to be: To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III.
Membership.

SECTION 1. Its members shall be active and associate.

SECTION 2. Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II, be duly elected, be governed by the Constitution and By-Laws and pay dues. Membership dues shall be [illegible] cents per month.

SECTION 3. Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.

SECTION 4. Where local Centers exist, they shall constitute the electing body, to which all applications for membership shall be made. Where no Center exists, application for membership shall be made to the General Secretary, with membership fee, and shall be voted upon by the General Executive Committee.

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GENERAL SECRETARY'S DATES

Feb. 7—Trinidad, Colo.
Feb. 10-11—Riverside, Calif.
Feb. 12-15—Los Angeles, Calif.
Feb. 16-17—El Centro, Calif.
Feb. 19-22—Santa Barbara, Calif.
Feb. 26-28—San Francisco, Calif.
Address General Delivery.

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FELLOWSHIP NEWS

District Secretary Barnes, Oklahoma, is having some interesting experiences. It was announced that he would lecture on Christian Socialism in a certain town. A minister of that place wrote him stating that he would be [illegible] for him. When our comrade arrived the minister met him at the train, accompanied him to the school house and introduced him to the audience. After the lecture, this minister arose and related to the people how he had threatened to give the Socialist a "walloping," and how, in preparation for this pleasant task, he had begun reading Socialist literature. Instead of his reading preparing him to whip the Socialist, it made a Socialist of him. He made the good confession that he had read himself into the movement. That night he resigned from his pastorate and he has been teaching Socialism since.

(Why did he resign from his pastorate when he was just becoming fit to preach Christ's Good News to the Poor? A Socialist preacher should stay with his people and convert them.—E. E. C.)

Comrade Fred Hurst, State Secretary, Socialist Party, recently delivered an address in a church in Arlington, Rhode Island. This meeting was arranged by H. F. Thomas, Secretary of our Providence Center.

The Providence Center has been holding meetings every Sunday. In the past few weeks they have had addresses as follows: Two by ministers, one by a school teacher, two by a manufacturer, one by an engineer, and one by a suffragette. Comrade Thomas has spoken on the Sunday School lessons. In this program various classes and interests have been represented and different phases of the human [illegible] considered.

[illegible] of our comrades think they give a sufficient [illegible] for inactivity in this work when [illegible] they are busy with other work. [illegible] who has a large city [illegible]

[illegible] pears that in the last [illegible] he has lectured fifteen times. At the time of writing he had ten engagements for January and February. This makes an average of one each week. There seems to be something in the saying, "If you want a thing done, go to a busy man."

Others may wonder how he gets into the work. Simply by going to meetings and making the fact known that he is an active Socialist, getting into touch with locals and churches, giving a few lectures and showing that he has a message. All this, not merely to make himself prominent, but because he can't stay out of such a movement. After a few lectures by such a man, the calls for his services will be more than he can take care of. Others should get busy in this way. The way to get into this work is to go somewhere and do something.

Before leaving St. Louis, the General Secretary lectured under the auspices of the Wellston Local (St. Louis). It was a successful meeting. The comrades at Wellston state that they have gotten more results from Fellowship lectures than from any other line of work and they want all they can get of them.

The First Center in Kentucky

The Fellowship enters this sunny Southern state in a way that looks very much like business. Three comrades at Covington, W. H. Martin, Fred Mabus and John Trippin, have applied for permission to form a center. All honor to them for organizing the first branch of the society in the state.

Sometime ago E. E. Carr held some very successful meetings in Western Kentucky, and comrades there are now asking for lectures in that end of the state.

Who will plant the Fellowship in another state by organizing the first center? Who will be next? Speak promptly. W. A. W.

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GENERAL SECRETARY'S WESTERN TOUR

The local at Lawrence, Kan., arranged for the lecture to be given in the Unitarian Church. A good audience assembled and the message was well received. As usual, many were given a very different idea of Socialism from that held before. The State University is located at Lawrence, and it is hard to interest and arouse the class of people who settle in a college town. However, the small local, only a year old, is making progress by working along the right lines.

At Leavenworth the meeting was held in a down town hall. There is good material in the Leavenworth local, but the comrades have an unusually hard field. I have found many places where the work was unsuccessful, and the comrades lamented the fact that the field was a bad one for the movement and nothing could be done, when the trouble was not in the field, but in the local. Unsuccessful locals usually lay it to the field. Comrades usually think their field is harder than others. This is usually a mistake.

But Leavenworth really is a bad one. The churches ignore or oppose. The few ministers who know better are afraid to have anything to do with a thing so unpopular. The people have the military idea and the old, eagles screaming, fire-eating patriotism.

The organization of a center at Leavenworth is being considered. If this can be done, it will do more to change the situation than anything else.

The lecture at Manhattan was given under the auspices of the Inter-collegiate Socialist Society. A large, intelligent and very appreciative audience gathered in the Congregational Church. This church is fortunate in the possession of a preacher who is a scholar, a thinker and a liberal-minded, fearless man. Comrade Sechrist and the other students in the I. S. S. prepared well for the meeting, and it was a splendid one. This society is in the Kansas State Agriculture College.

The Socialist local at Hutchinson, Kan., is very much alive. They have many younger people who are active in the work. They also have men of business ability. Among both young and old are people who are thoroughly read in Socialism and very earnest in the work. All this spells success. The meeting was held in a hall which seats about three hundred and fifty. The place was crowded. [illegible]

[illegible] a center at Hutchinson.

At Wichita the meeting was held [illegible] night in the Elite Theater. [illegible] the meeting the theater was [illegible] allowed by the law. Many [illegible] Ben Wilson, one of the ablest [illegible] field, was there and presided [illegible] Wichita presents great possibilities [illegible] rades will go about the work with [illegible] methods. If they leave it all for [illegible] labor and sacrifice, it will be [illegible] them. W. A. W.

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PROSSER LECTURES

John A. Shaw reports that Rev. [illegible] lectured very acceptably at [illegible] creating fine enthusiasm. Rev. [illegible] formed Church was chairman of the [illegible]

Prosser at Grove City

We had Comrade Prosser here [illegible] Baptist Church. Praise God for [illegible] old man said: "I seldom ever go to [illegible] could listen to that kind of a [illegible] not be able to keep me away. We [illegible] the near future. Our class is [illegible] numbers.—A. W. Orr, Grove City, [illegible]

SOCIALISM IN NATURE
By Wm. H. [illegible]

The letter of Dr. Holmes, recently [illegible] the Christian Socialist, and the article [illegible] "The Survival of the Fittest," by S. H. [illegible] in the issue of January 23, both [illegible] need of clarifying the popular [illegible] cerning the Darwinian theories. [illegible] will read Darwin's "Origin of [illegible] Descent of Man" carefully and [illegible] for himself, will discover that [illegible] been quoted by his disciples [illegible] tians quote the Bible—not to [illegible] the truths of nature, but to find [illegible] justification for gratifying their own [illegible] brutal desires.

Does it never occur to the people who [illegible] to be obsessed with their own [illegible] of the theory of the survival of the [illegible] there are more rabbits in this world [illegible] there are wolves? that there are [illegible] feeble monkeys in the wilds of Africa [illegible] there are lions? that there are [illegible] in the world than tigers? Mr. Darwin [illegible] ful to explain that comparatively [illegible] mals have been enabled to live and [illegible] because of a social instinct. It is the [illegible] instinct that has filled the world with [illegible] cattle, sheep, deer and other harmless [illegible] while the savage and carnivorous animals [illegible] animals with unsocial or anti-social instincts [illegible] are comparatively few. Darwin points out [illegible] man, physically weak, with soft skin [illegible] tected with feathers, scales or fur, [illegible] horns, hoofs or tusks, the only animal [illegible] has to be carried for two years after [illegible] burden to his parents, has been enabled [illegible] preserve his existence and populate the [illegible] conquer the other animals, and [illegible] world, simply because of his social [illegible] which has enabled him to co-operate with [illegible] fellows for the common good.

Wild horses, while feeding, post sentinels [illegible] when the alarm is given the mares and [illegible] are placed in the middle, with the [illegible] around the outside, and when the [illegible] escape by running, or the colts cannot [illegible] the males fight with teeth and hoofs [illegible] safety of the females and young. [illegible] do the same. That is Socialism. [illegible] and antelope will protect themselves [illegible] ing with the young in the middle [illegible] around them, and the males [illegible] with horns pointing outward. That [illegible] ism. The wolf is the most [illegible] there is, because along with his [illegible] and anti-social nature he has the [illegible] well developed. Wolves hunt in [illegible] help each other to drag down their [illegible] sometimes speak of our "wolfish [illegible] but even wolves do not prey on [illegible] There is no warrant in science or [illegible] the struggle for existence [illegible] men. Did these would-be disciples of [illegible] never hear of a school of fish? A [illegible] fish is a school of Socialism to anyone [illegible] eyes have not been blinded by the [illegible] world."

The so-called doctrine of the [illegible]

The International Sunday [illegible] for 1911

By Rev. Wm. A. Prosser, Pastor [illegible] M. E. Church, [illegible]

[illegible]

LESSON FOR FEB. 19

Elijah's Flight and Return—Study Carefully All of I Kings 19—Flight and Despair

Contrast. The Elijah of yesterday and the Elijah of today are different men. Yesterday he was in the seventh heaven of delight. Today in the last hell of despair. Yesterday he was on the Mount, flush with victory, commanding the king, exposing the falsity of Baalism, killing Jezebel's hireling prophets and demanding a national return to Jehovah. Today he is in the wilderness sitting under a little juniper tree sobbing his heart out and wishing to die; in precipitous flight from and in mortal fear of the infamous Jezebel; absent from the leadership of the people he had commanded to take an immediate and decisive stand for Jehovah and overwhelmed with a dismay as dark as night. What a contrast!

Hypocrite! Coward! Pessimist! You hurl after him. Yesterday you called him a hero. Before you laugh at him too loudly or condemn him too severely you had better try to understand the circumstances of the case and the principles involved; then you may discover that you are simply laughing at yourself. If you under like circumstances have never flinched, then hurl the first stone. If you have never shown the "white feather" under economic pressure, then stand up and laugh. "Consistency is a jewel"; but don't you wear it if it is not your own. To "sport in borrowed gems" is not good taste.

Cause. The cause of Elijah's apostasy was not inside but outside of himself. He was not in that condition from personal choice. The cause was the brief pointed letter he had just received from Jezebel: "So let the gods do to me and more also, if I make not thy life as one of them—the dead prophets of Baalism—by tomorrow about this time." This was his death sentence issued by the queen, who had power to execute it, and v. 3 says that when he saw this he arose and ran for his life out of the kingdom. Eternal force and not inward choice was the cause.

Life is precious; we love it, and out of love for it and the things that make it worth living millions, under threat of having it or the means of subsistence taken forcibly away, play the coward and do violence to tongue, reason, conscience and neighbor. Few indeed are the sons of men, big or little, ancient or modern, that deliberately, alone and without protest surrender their material interests and life for any cause.

Mr. Aggressive Reformer, suppose you got a message today from the "lords of creation" threatening your living and your life for the stand you take on vital questions, what would you do? Where would you go? What mental and moral attitude would you assume?

Mr. Preacher, you of splendid physical appearance, commanding presence, brilliant intellect, pastor of a leading church, bright prospects for the future and a consuming passion for material advancement, suppose you got a notice from your "Official Board," inspired by the "money element" in your church, saying you must not dabble in politics, [illegible]

[illegible]

brief note from your house [illegible] you with immediate [illegible] if you joined a labor union [illegible] became too radical?

What have you done? [illegible]

We not only love life but [illegible] and shelter, and we desire [illegible] the best possible. [illegible]

[illegible]

wherever they may be, or [illegible] who control the material means of life [illegible] all must have to live, control the [illegible] tions of men. Consequently [illegible] trol of the kingdom could [illegible] him a coward. And likewise, Capitalism [illegible] est stage, being in full control of the [illegible] resources of the nation, [illegible] converts them into [illegible] character, a consistent private and public life, is practically impossible under political and economic [illegible] archy. [illegible]

This, in brief, is what Socialism calls "Economic Determinism," and it is worthy a place in this lesson for the light it throws on [illegible] and modern, and on the political and [illegible] history of epochs, the class struggles, and the issue of them. Karl Marx, the founder of [illegible] scientific Socialism, sets for the principle [illegible] following proposition. He says:

"In every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which is built up, and from which alone can be explained, the political and [illegible] history of that epoch; that consequently the whole history of mankind [illegible] tive tribal society [illegible] has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes; that the history of these class struggles forms a series of evolution in which, nowadays, a stage has been reached where the exploited and oppressed class—the proletariat—cannot attain its emancipation from the sway of the exploiting and ruling class without, at the same time, and once and for all, emancipating society at large from all exploitation, oppression, class distinctions and class struggles."

This brief, important and [illegible] proposition should be memorized by every teacher and pupil in every Sunday school in the country.

The Cure for Despair and [illegible]

Elijah [illegible]

[illegible]